The PULPIT

A Periodical of Contemporary Preaching

JULY 1948

Which Way America?

By EVERETT W. PALMER

God Is Our Hope

By MARSHALL WINGFIELD

Parasites in the Church

By ANGUS JAMES MacQUEEN

The Basis of Brotherhood

By HAROLD S. PEIFFER

The Cross of Christ

By FREDERICK W. KATES

If I Were Building Another Church

By JOHN RAY EWERS

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Charles Clayton Morrison, *Editor*

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In the August Pulpit

Next month's issue of the Pulpit has some sermons you will not want to miss. Here is a very brief preview. *"The Faith That Dares,"* by John Sutherland Bonnell. Dr. Bonnell is at his very best as he interprets faith as "a creative influence that transforms men and women into Christlikeness." *"The Conquest of Doubt,"* by K. Morgan Edwards, who suggests that there may be some value in honest doubt and cites the disciple Thomas as his prize example. *"In the Beginning, God,"* by Allan A. Hunter. This west coast minister faces the old problem of "science versus Christianity" and shows that back of everything in the universe is the creative will and love of God. *"One Man Revolution,"* is Harold Blake Walker's contribution. He recalls the lines from Robert Frost, ". . . to a one man revolution, the only revolution that is coming," and connects it with the text, ". . . behold, all things are become new." *"The Cup of Trembling,"* by Wesner Fallaw, takes as its text the phrase from Isaiah. It is a symphonic sermon in the tradition of Old Testament prophecy. There is a communion sermon by Millard M. Gifford, *"In the Breaking of Bread."*

"Teaching Religion Through Worship," is planned as the article in the "Preacher Problems Department," and is being prepared by Wesley M. Westerberg, the first in a series of several short articles on this same subject.

WHO'S WHO IN THIS ISSUE

Rev. Angus J. MacQueen *is a graduate* of Mount Allison University, Sackville, New Brunswick, and of Pine Hill Divinity Hall, Halifax, Nova Scotia. Ordained a minister of the United Church of Canada in 1935, he served two pastorates in his native Nova Scotia before going to Centenary-Queen Square United Church, St. John, New Brunswick. Since 1946 he has been pastor of Robertson United Church, Edmonton, Alberta.

A native of Rochester, N. Y., Rev. Frederick W. Kates began his newspaper career in 1932 and has written his own column in the *Rochester Democrat and Chronicle* ever since. He is a graduate of Amherst College, is recipient of an M.A. from Harvard University where he was Amherst Memorial Fellow in history, and a graduate of Virginia Theological Seminary. He was ordained a priest of the Protestant Episcopal Church in 1936. He has served parishes in St. Louis, Mo., New Haven, Conn., Seneca Falls, N. Y., and Oswego, N. Y., where he has been rector of Christ Church since 1943.

Rev. Harold S. Peiffer *is a graduate* of Lebanon Valley College, Bonebrake Theological Seminary and the Lutheran Theological Seminary. After serving student appointments in Pennsylvania and Ohio, Mr. Peiffer became pastor of the Second Evangelical United Brethren Church in Philadelphia where he has been since 1943.

Rev. Marshall Wingfield, *minister* of the First Congregational Church, Memphis, Tenn., is a prominent southern churchman, active in all forms of community activities, being particularly prominent with the Memphis Round Table, a subsidiary of the National Conference of Christians and Jews. He is on the staff of the *Christian Century.*

A minister of the First Methodist Church, Asbury Park, N. J., Rev. Everett W. Palmer has been an active member of the New Jersey conference for a number of years. He is a member of the Social Service Commission of that body. Former pastorates were in Highland Park and Camden, N. J.

Rev. John Ray Ewers *was minister* of the East End Christian Church in Pittsburgh, Pa., for more than a quarter of a century. On the occasion of his retirement from this great pulpit he moved to Babson Park, Fla., where he now makes his home. He is at present minister of the Christian Church in Daytona Beach. From the very beginning of the *Twentieth Century Quarterly,* nearly thirty years ago, he has been a contributing editor.

Rev. Herbert W. Hahn *is minister* of the Methodist Church, South Bethlehem, N. Y.

Rev. Roy A. Wilson *is minister of* the First Presbyterian Church, Sigourney, Iowa.

Rev. George H. Birney *is new to* the editorial staff of the Pulpit. He is also Field Editor of the *Christian Century.*

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THE EDITOR'S PAGE

The Event of the Month

POSSIBILITY that the war in Palestine may be brought to an end without the intervention of outside military forces appears more promising than at any time since the United Nations voted for partition. A four-week truce has now been agreed to by both Jews and Arabs. This agreement was reached under the leadership of Count Folke Bernadotte who was appointed by the United Nations to undertake the task of bringing the two warring sides together for a peaceful compromise. On what ground permanent peace can be established is not clear at this writing, but it appears that King Abdullah of the Transjordan Arabs may be the key figure on which Count Bernadotte's hopes rely. The proposal seems to be that Abdullah shall be allowed to extend his sovereignty so as to include the sections of Palestine assigned by partition to the Arabs. Thus reinforced with the military and political strength of Abdullah's kingdom, the Palestinian Arabs are expected to consent to the establishment of the new state of Israel in the sections assigned to it. Chief among the practical problems under such a plan is that of the unlimited immigration of Jews into Israel's territory. Whether the Jews will accept any limitation on immigration is the nub of negotiations during the truce. Great Britain has withdrawn her military support of the Arabs and is cooperating with the U. N. and the U. S. in seeking settlement. The prospect that the Palestine situation might explode into another world war by the military intervention of Russia and the United States is reassuringly dimmed at the present moment.

Truce Accepted in Palestine War

The Book of the Month

THE GREAT REHEARSAL. *By Carl Van Doren. Viking Press,* $3.75.

MY RULE in selecting a book to recommend to Pulpit readers is to select one that falls clearly within the field of religion. But I have just read a book of another kind which has so fascinated and informed me that I cannot help choosing it for this month. This book is the story of the immortal achievement of a constitution for these United States. The world has been the poorer because no ample official record of the secret proceedings of the constitutional convention of 1787 was made. Had it not been for the inestimably precious private notes made by James Madison, supplemented by scraps from the diaries and scattered letters of the participants, we should know but little of the five months of intensive debate in Independence Hall in Philadelphia in which our nation was born. Carl Van Doren has digested every scrap of information available and has organized his knowledge in a day-after-day account in story form which transports the reader to the actual scene of a century and a half ago. Beginning in a chaos of vague and conflicting ideas, he makes us see the gradual development of the clear and consistent pattern of government under which we now live. The proposals, the arguments and the objections, the discord, the reconciliations and the emergence of unexpected solutions are all here. The author lets the story tell itself, without attempting to decorate or dramatize it. But under his pen it unfolds as a drama more fascinating than any novel.

A Thought for the Month

WHAT a mistake it is to imagine that there is a conflict between the social gospel and the personal gospel! The truth is that the social gospel begins with and finally returns to individual persons. The Kingdom of God is indeed a social ideal in process of realization. As such it involves the regeneration of the whole social order. But it is also a present reality, and we can possess it and live in it. The Christian is one who is here and now a citizen of the Kingdom which is already among us, and even within us, as Jesus taught. This is not mysticism. It is the essence of ethical Christianity. We are to work and pray for the coming of the Kingdom, but we are also to live in it daily. We thus anticipate in ourselves its full social realization. This is not a counsel of perfection. We shall have to share in some degree in the inequities of the social order. We shall not escape inner tensions. Our way will not always be marked out clearly before us. Our choices may at times partake of moral tragedy, as when we have to choose between two evils. Jesus left us under no illusion as to the difficulty of finding the right way. But there is a wide area of life in which men and women of Christian conviction can live in the Kingdom of God which Christ has already set up. As we seek out this area, enter it and, in faith and prayer, strive to enlarge it, we are living in the Kingdom of the Father whose forgiving grace is more than sufficient for our mistakes and infirmities. Thus we learn that the social gospel and the personal gospel are one gospel.

Live Now in the Kingdom of God

Charles Clayton Morrison

Which Way America?

By EVERETT W. PALMER

This is the word of the Lord . . . Not by might, nor by power, but by my Spirit, saith the Lord of Hosts. Zechariah 4:6.

If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. Luke 19:42.

SOMEWHERE in the Atlantic an American ship was torpedoed. Among the survivors was a young seaman. When he came to the surface, he shook his head to get the hair out of his eyes, struck out vigorously for the nearest piece of wreckage, and then cried to the nearest survivors: "Which way America?"

That is the plight of us all today. Old securities have been torpedoed. Old hopes have vanished from view. We, with other survivors, are overboard amid the wreckage in a turbulent and fearsome sea. Once again the cry rings out: "Which way America?" America herself shares the disaster. She must decide upon the way to security, not only for herself, but for the other survivors too. The cry is for America to lead the way. "Which way America?" Which way to security and peace?

One answer is: "Military strength. The best guarantee for peace is adequate preparation for war." These assumptions, and others like them, are offered as reasons for the present campaign to enact U.M.T. and the draft.

THERE IS AN ANSWER

There is another answer: "This is the word of the Lord . . . Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Zechariah spoke these words to people living amid ruins, surrounded by enemies. They were the first refugees and pioneers to return from captivity in Babylon and begin the immense task of re-establishing a nation. And, lest they repeat the folly of their fathers, Zechariah warned them against putting their trust in military might. In his vision, he saw that in the end a nation is protected and saved not by its military might, which is but the strength and folly of man, but by its character; its desire to know and obey God's will; its dedication to the ways of compassion and peace. "How shall we rebuild our ruined land? How shall we survive among these warring peoples who hate and despise us?" "This is the word of the Lord . . . Not by might, nor by power, but by My Spirit, saith the Lord."

"Which way America?" "This is the word of the Lord . . . Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

Let us begin by considering a few of the reasons for believing that U.M.T. and the draft and the policy they represent are naive and impractical.

For one thing, U.M.T. and the draft will not make America secure, despite the eloquent and repeated assurances of certain military and political leaders. They say, if we are to have security and survive in this present world, we must have conscription. U.M.T. and the draft, they say, will give us this security. It will make us so strong that other nations will be afraid to attack, and it will make us able to win if we are attacked. This is not a new argument. If you look at it closely, you will notice that it has a long gray beard, and hobbles on crutches. So we have a right to ask about its past performance. Has it delivered on its promises? What is the record?

CONSCRIPTION FAILS

The record says that the first military conscription laws, in the modern sense, were enacted in France in 1798. Prussia followed with similar legislation in 1806. Have the citizens of France and Germany had immunity to war beyond that enjoyed by nations without peacetime conscription? Since then, France has had twelve major wars, and Germany ten. And has peacetime conscription proved effective for winning a war? During World War II, four great peacetime conscription nations were given smashing defeats. The first to fall was France, with the biggest and supposedly the best conscript army in the world. The next was Italy, whose military had strutted and thumped its chest, dominating the life of Italy for twenty years. The next was Germany. The next, Japan. In both world wars, the only two major powers to be twice victorious were Great Britain and the United States, whose traditions of freedom had forbade peacetime conscription. The past performance of conscription has proved it to be one of the most tragic lies humanity has ever believed.

MORE POWERFUL WEAPONS CHANGE PICTURE

Crusaders for U.M.T. and the draft seem unaware not only of history, but of the nature of the armaments which will be used if there is another war. We are told that atom bombs are now at least fifty times more powerful than when last used, and that there are other absolute weapons available now, just as destructive; weapons capable of destroying the last vestige of human, animal, and even vegetable life upon the earth. We are told that these destructive powers can be delivered to their destination anywhere in the world, now, by robot planes, by rockets capable of traveling through the stratosphere faster than

sound, or even planted by saboteurs in strategic places, and exploded at some later time by time-fuses or by remote control. We are told by the scientists who have developed such weapons that now all the major cities of a nation can be destroyed in one night, and that most likely this would occur in the first day of such a war. In this nation, that would mean the death of forty million people. We are told by General Eisenhower that a war fought with such armaments would be decided in seven days.

It seems to me that anyone who supposes that U.M.T. trainees—who, secretary Marshall says, will need six months' additional training whenever summoned into service—can prove an effective defense against such armaments, is being slightly naive, impractical and unrealistic. And a conscript army, such as the draft could provide, wouldn't be any more of a defense in such a war than little boys armed with peashooters.

The truth is, there is no military defense against such weapons. The only recourse is retaliation. So, the next war can only be a suicide pact.

U.M.T. and the draft cannot deliver peace and security, especially in view of atomic and other modern armaments.

PREPAREDNESS NO ANSWER TO COMMUNISM

One thing more: U.M.T. and the draft will not stop communism. Certain national and military leaders are using the threat of communism as a club to compel the American people to allow them to put through this pet project of theirs. They say, "We must have U.M.T. and the draft to stop communism." I wonder if they really believe it.

Even if we fight a war with Russia now, and win it, is there any good reason for believing we shall stop communism? On the contrary, that would be the surest way to spread communism. For communism is more than a word. It is an attitude, a way of life. It thrives on ruins and carrion. The aftermath of war is its fertile pastureland. The deeper the despair of a people, the greater its appeal. It grows where democracy dies. Witness what has been happening in Europe. The surest way to throw away our liberties and bring the equivalent of communism into this country is to let a third world war inflict its incredible economic and spiritual ruin upon us; ruin which we shall suffer even though we win the war. The surest way to make communism, or something else just as bad by another name, rule the world, is to fight a war with Russia, even though we win it. For it is communism, not democracy, which thrives on carrion. Even if U.M.T. and the draft *could* halt Russia, it is utterly naive to suppose such military force could check that sickness of the soul and mind we call "communism."

Now, consider briefly a few suggestions which represent a Christian alternative to U.M.T. and the draft; the way, not of power nor of might, but of obedience to God's spirit as we know it in Jesus.

To begin, here are a few common sense, Christian assumptions. First, to surrender one's mind to the inevitability of a third world war is insanity. From the men who have created the modern weapons, we have the truth—that there is no defense from destruction by atomic bombs and other absolute weapons—no defense but the prevention of war. To accept the idea that such a war is inevitable just because international relations are difficult, is suicidal.

Second, to be willing to fight such a war is a bestial paganism. The direct destruction of such a war; the incalculable damage it would do the human life stream itself; and other far-reaching effects of such a war's aftermath, make it man's greatest single evil.

Third, while the ears and eyes of the Russian people are shut against us by the Iron Curtain, the ears and eyes of their leaders are not shut. Granted that those leaders think and act in ways we believe are wrong, the fact remains that they are human beings, and as such they are responsive to truth, to Christian love, to the power of prayer, to the working of God's spirit. This is the greatest hope of all!

Fourth, while evil is rampant, and ignorance is virulent in the world, Almighty God is alive and at work among us, and because this is so, we can be sure that truth will win over lies, and love will conquer hatred, and goodness will overcome evil. Because this is so, though we have generally made a mess of things, God has a way by which we can win the future which we all want.

Believing those things to be true, the way for America which can lead to the peace and security all men want, is: (1) getting America to give her full support to the United Nations, which she has not done to date; (2) with a world in ruins and people perishing from want, letting America use her immense prestige to call the nations of the world to disarmament, that men may be taken out of uniforms and put to work for the common good, and that resources may be used to rebuild the life of the world; (3) giving every possible support to plans for European economic recovery without political intervention; (4) stabilizing economic conditions at home; (5) strengthening democracy in America; (6) providing even greater emergency relief to relieve war-suffering; (7) strengthening the work of the church.

FOR THOSE WHO HAVE NO VOICE

I have been trying to be the voice, this morning, for those who have no voice. I have been trying to speak for men whose bodies are beneath white crosses. I have been trying to speak for the men and women who suffered anguish beyond words during the war, and who pray there shall never be another. And I have been trying to speak for One who long ago sat on a hill outside the city he loved, and wept for its refusal to walk in the ways that lead to peace. No longer he sits on a lonely hill outside Jerusalem. He is here.

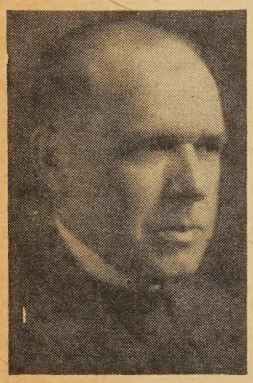
Which way America? "This is the word of the Lord . . . Not by might, nor by power, but by my Spirit, saith the Lord."

God Is Our Hope

By MARSHALL WINGFIELD

Hope thou in God. Psalm 42:5.

WITH a planet of limited area occupied by two billion people divided into rival nations, each seeking more space and more goods, it should not seem strange that war and fear of war have robbed man of his peace of mind. One of the great questions confronting twentieth century man is the question which Abner asked of Joab three thousand years ago: "Shall the sword devour forever?" Unless we can find some hope that the sword shall cease to devour at all, there is but little left to cheer our hearts.



Now that man has learned how to release atomic energy, millions have fallen into deep despair. They are pointing out that, with the atomic bomb, man no longer has a nibbling sword. If the sword starts out devouring again, it will not be a matter of going on forever; it will be a quick devouring once and for all. The international butchery of the past, in which the worst periodically destroyed the best, was bad enough; but if the sword starts devouring again, the best and the worst will be destroyed together, say the pessimists, in a destruction which will be final and complete.

THE ERA OF DESPAIR

Clifton Fadiman speaks for the despairing when he says in substance that Lidice, Dachau and Hiroshima all proclaimed that man must cease to hope. The atomic flash over Hiroshima was man's dramatic announcement of his biological failure. With that flash, man entered his final era—the era of despair. Planetary wars soon will shiver the earth's thin skin as mankind commits suicide. Paralysis of the moral sense will let man fall into a savagery never before imagined. The fiercest haters of men will rule men. As men's minds darken, they will look into one another's eyes with fear but without understanding. New forms of violence will be contrived as instruments of man's hate. The worst cruelties that the barbarous ages knew were mere trifles in cruelty compared with the cruelties which will mark the age of despair. Reason shall fail for lack of moral support, and the shrieking insanity of brute force will supplant reason as the end of man draws on.

Even those who have not settled down to such bleak despair as this are asking, can we hope that earth may yet be fair? The Christian must answer this question in the affirmative. For those who believe in the God whom Jesus called Father, God has not abandoned his world. He is not an absentee God who has made the world as one might make and wind a clock, leaving it to run down without further attention.

The God whom Jesus called Father is *in* all things as well as *above* all things. The two concepts are not mutually exclusive, as some have supposed. It is the thought of God's transcendence which inspires worship. That which is worshiped must always transcend the worshiper. The thought of God's immanence inspires hope. We cannot despair of that which has God in it.

The concept of God as above all things inspires us to bow in reverence. The concept of God as in all things inspires hope for the future and courage to face it. For those who believe that God pervades all things, all things are transfigured. The physical universe is alive, man has something of God in him, and history is purposeful because God is in history working out his plans.

GOD HAS NO FAVORITES

To hold that God is in all things is to hold that God has no favorites. The doctrine of an immanent God argues that God is as near to Calcutta as to Canaan, loves Hindu as well as Hebrew, will bring harmony and unity out of the conflicts and divisions among the various groups of his children, and will use each group to work out his purpose and plan.

To hold that God is immanent is to hold, as Jesus held, that love to man is love to God, and that service to man is service to God. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" In Jesus' parable of the Final Judgment, God himself was neglected when the hungry, thirsty, naked, sick and imprisoned were ignored. "Inasmuch as ye did it not to one of the least of these, ye did it not to me." God himself was served when the needy were helped. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." According to this Parable of Judgment, our weal or woe will depend on how we have treated one another. How we treat one another depends, in some measure at least, on what we see in one another. If we see all men as children of God we shall also see them as our brethren, and so seeing them, the vision may issue in brotherly attitudes and behavior.

GOD'S PURPOSE SHOWN

St. Francis "ran away to God," said G. K. Chesterton, "as other boys run away to sea." The "little brother of the poor" tells how he got out of bed one night and "with exceeding great fervor" repeated until morning: "My God, my God, and naught beside!"

He felt himself drawn into a living communion with the Source of Love and the center of spiritual energy. At Alverna, St. Francis prayed: "O Lord, my Savior, I ask two favors before I die. Let me feel in my soul, in my body even, all the bitter pains which Thou hast felt. And in my heart let me feel the immeasurable love which made Thee endure such suffering for us poor sinners." Standing in chains before the sultan of the Moslems, Francis told the sultan what all the armies of the Crusaders could never have told him, that Christ had come to reveal love and peace and had sent him, Francis, to be the messenger of that love and peace.

The geologists tell us that purpose seems apparent in the primal agitations to which our Bible refers in the poetic line, "the spirit of God moved upon the face of the waters." Out of that moving earth was born. Enormous earthquakes, fierce fires, gigantic glaciers, tremendous torrents and vomiting volcanoes interacted for ages in the shaping of our physical world. If man could have looked upon these processes of planet-building he might have said that the physical world was going to pieces. And it *was* going to pieces that it might be rebuilt after a better pattern. The destructive was also the constructive. Out of confusion the Creator produced harmony. Out of cataclysmic clashings God composed the cosmic concert.

The great historians tell us that purpose seems to run through history. As it was in planet-building, so it has been in the history of states. The struggles between nations have been overruled to the furtherance of civilization. Lecky says that the culture of the invader is not always the conquering culture. Military victors are sometimes absorbed by the people whom they have physically conquered. And frequently in the process of conquering its conquerors, a culture which has become sophisticated and effete is infused with a new life.

GRECIAN CIVILIZATION WON

The struggle between Oriental and Grecian civilization was won by the morally superior. Lecky says: "Marathon secured for mankind the intellectual treasures of Athens, the growth of free institutions, the liberal enlightenment of the Western World and the gradual ascendancy for many ages of the great principles of European civilization." The defeat of Hannibal was a victory for mankind. His triumph would have arrested progress. When the Germanic forces prevailed against the Roman legions, it was the triumph of a vital over a decadent civilization. In the battle between the Crescent and the Cross, the victory of Charles Martel rescued the West from the deadly grasp of Islam. When "the storms of God and the ships of Elizabeth" broke the power of Spain's Armada, the progress of the world was reassured.

Men have complained of the painfulness of the universal flow of things, and of the precious treasures the unceasing waves take from us. Strength, substance, comfort, bright hopes, fond friendships and familiar faces all are swept away. Life has appeared to many men as hardly more than meaningless torture. But with faith that God's government holds in all the vicissitudes of nature and human life, we can look with composure on the sufferings of the ages and cheerfully bear our own. The worst that life can do to us can be borne when we believe that a high moral purpose persists through the ages, and that earth is not a derelict on an uncharted sea but a ship steered by God.

We shall not despair of this world if we believe, as Jesus did, that God has a purpose for man. To say that man will end as the pessimists say he will end, is equivalent to saying that the Power which made this earth and put man on it is without high purpose or plan. Since man can purpose and plan for himself, to say there is no purpose and plan for man in man's Maker, is equivalent to saying the creature is greater than the Creator.

CRISIS BRINGS OPPORTUNITY

We shall not despair of our efforts in behalf of a better world so long as we believe in a God who has purposed a better world. On the contrary we shall regard days of crisis as days of opportunity. History abounds in stories of men who have regarded crises as opportunities and have wrought good things in evil days.

The *Cambridge Modern History* says of seventeenth century England: "The masses were ignorant and brutalized, the governing class was intent only on pleasure and politics, and the church was chiefly occupied with patronage and controversy." Compared with the descriptions of that century found in other histories, this is a mild indictment. Yet some good things were done in the seventeenth century, one of which is memorialized by a tablet in a Leicestershire church inscribed with these words: "In the year 1653 when all things sacred throughout the nation were either demolished or profaned, Sir Robert Shirley, Baronet, founded this church, whose singular praise it is to have done the best things in the worst times and hoped them in the most calamitous."

It should not be difficult for Americans to see that days of crisis are also days of opportunity. There are many illustrations of it in our history. When rust and lack of frost-resistance were threatening American wheat crops, we secured rust-proof, drought-resisting, early-maturing wheat by crossbreeding hardy strains bought from northern Europe. More recently, when our rubber supply was cut off, we learned how to make synthetic rubber. When our magnesium was cut off, we extracted magnesium from sea water. When our metal supplies ran short, we met the requirements with plastics. People who can do these things in the material world should not despair in the face of the moral and spiritual problems which underlie international relationships.

We need not be afraid of the agitations and upheavals of our day. The world is not yet finished. Nations and political philosophies may pass away, but the purpose of God abides. That which seems destructive

God makes constructive. If it seems that everything is being dissolved, it is being dissolved in order that it may be remolded after a fairer pattern.

The faith of our contemporary American historian, Charles A. Beard, would be a blessed faith for us all. It would give dignity to our lives and courage for our labors. Beard says: "As I look over the drama of history, I find amid the apparent chaos, evidence of law and plan and immense achievement of the human spirit in spite of disasters. I am convinced that the world is not a mere bog in which men and women trample themselves in the mire and die. Something magnificent is taking place here amid the cruelties and tragedies; and the supreme challenge to intelligence is the challenge to make the noblest and best in our curious heritage to triumph and prevail."

There is a Moral Power in the universe which allies itself with moral people. This power works ceaselessly to bar the way of tyrants and to defeat all that sets itself against justice and mercy, pity and love. History makes it plain that this Power has decreed that right is mightier than atomic bombs, robot bombs, or any other bombs which ruthless men may use to terrify and assert their might.

More than 3,000 years ago, the Hebrews suffered unspeakable misery at the hands of a tyrant named Sisera, but the tyrant went down in such a strange sort of way that an ancient biblical poet said: "The stars in their course fought against Sisera." The poet sensed an order which is still unchanged. Tyrants still fight the stars when they exercise tyranny. Despotism has arrayed against it every verdict of history.

Those who have spurned and violated the rights of man have not one single permanent gain to their credit. The world that can be seen and charted is against despotism. The unseen and uncharted world is against it. Both have ways of working against it which are beyond the reach of tyrants. It is not mere wishful thinking, therefore, to say that in the long run despotism is doomed.

THE TREND IS OF GOD

Literature holds no finer illustration of the antagonism of the universe to evil than that found in Victor Hugo's comment on the Battle of Waterloo. "Was it possible for Napoleon to win the battle? No. Why? Not on account of Wellington, and not on account of Blucher, but on account of God. Bonaparte a victor at Waterloo did not harmonize with a law of the universe which was preparing an order in which Napoleon had no place. The ill will of events had been already displayed. It was time for this vast man to fall. His weight in human destiny had disturbed the balance. This lone individual had become of more account than the universal group. The world's human vitality mounting to one man's brain would be mortal to civilization. The moment had arrived for the Incorruptible Supreme Equity of the universe to act. The principles on which depend the regular gravitations of the moral order had complained. Streaming blood, overcrowded graveyards, and mothers in tears, are pleaders that stir Infinity. When earth suffers from an excessive burden, Infinitude hears her groans. It was in Infinitude that Napoleon had been denounced and his fall decreed. Waterloo was not merely a battle: it was a trend of the universe."

It is on that "trend of the universe" that our hearts may rest in hope, for the trend is of God.

Religion at Work

CAN men of different faiths and nationalities learn to help each other in the furthering of their individual religious programs? Ordinarily the answer to this question would be in the negative, but not always is it so. We all remember the church suppers in the small town church where everybody came—Catholic, Protestant and even Jew. There it did not matter whose supper it was—the same friendly souls took part, knowing that the profits that resulted went to the support of the church in which it was held.

But it is rare, in a city like New York, to find men of the three major faiths contributing to a fund to buy something to enrich the worship of the particular church of one of them. Yet that very thing did happen at Hanson Place Central Church in Brooklyn.

Hanson Place is not a wealthy church and its hope of ever owning carillonic bells was a forlorn one. But one of the leaders of the congregation said that he would donate a third of the cost. His business partner ventured that if Jewish contributions were acceptable he would gladly provide another third. The word got around and a Roman Catholic neighbor offered the final third. So it was that when the plaque was posted on the day of the dedication, it contained the names of a Roman Catholic, a Jew and a Protestant as donors.

The Religious Press Committee of New York city which released this story of the "interfaith bells" also furnishes another story just as remarkable. Francis Manager, a Jesuit missionary stationed in northern Alaska, has a church. It took not only Catholics, but Jews and Protestants belonging to a dozen different nationalities to build that church. Contributions came from all over the United States to buy an old building that was converted into a Roman Catholic place of worship. A Jewish contractor loaned his tractor to move the building to its present site. The tractor was driven by a Russian. An Irishman managed the anchoring of the new church to the new location. A Pole renovated the windows and a Frenchman designed the doors. Meanwhile, a German and his wife completed the refinishing of the interior with some Eskimos assisting. A Methodist woman provided the benches, and an Episcopalian, the organ. A dream came true through the prayers and cooperation of people of diverse cultures but a oneness of interest—that interest being to raise an edifice to the glory of God without asking: "Whose church will this be?"

Parasites in the Church

By ANGUS JAMES MacQUEEN

By their fruits ye shall know them. Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matthew 7:20-21.

AN ARTICLE in the press in early December reported that the British House of Commons passed a "registration-for-employment order" which was designed to round up spivs, drones, butterflies, eels and all other classes not doing a useful day's work. They will be compelled to register, and then will be given a choice of four or five essential jobs. Personally, I think the order a very good one. Parasites are bad enough in prosperous and easy days, but in tough, dark days when every able-bodied individual ought to be pulling his load for the common cause, parasites cannot be endured. That is good Pauline teaching: "If a man will not work, neither shall he eat."

THE CHURCH HAS PARASITES

My interest this morning is in the Christian church, which has its share of spivs, drones, butterflies and eels—parasites who will not carry their load and are a drag on the church. They do not mean business, they perhaps never have meant business. They do not take Christ or his cause seriously and all that he and his church mean to them is superficial—respectability, sentimentality, social standing, or a superstitious kind of safety first policy. For too long the church has carried them on its rolls, coaxed and coddled them, pleaded with them and pampered them, catered to their whims, stretched every nerve to keep them within the fellowship and on the books—altogether a very cheap, unlovely and un-Christlike performance. It is, I submit, high time that these parasites were put to rout. If not, they will eventually endanger the very structure of the church and turn it into a vague, wishy-washy form of institution of no real spiritual and moral account. The hope and health of the church depends on its members being serious and sincere in their Christian profession. One hundred who love God and hate sin, as John Wesley put it, are worth more than one hundred thousand nominal Christians who do not take either seriously but try to be pals to both.

JESUS' APPROACH TO MEN

Turn to the New Testament and look at Jesus' approach to men. Very honestly and bluntly did he present his challenge and demands. If anyone would follow him he must be prepared for self-denial, self-sacrifice and self-surrender. It was a road with a cross on it. Whenever people burst upon him, gushing with enthusiasm, he dampened their ardor by reminding them of the cost involved in being his disciples.

Take the case of the rich young ruler. Here was a handsome, wealthy, influential, educated and moral young man. My soul, how we would have catered and kowtowed to that fellow! The minister would be urged to call, the men who might meet him in clubs would be quick to win his favor, and the ladies—well, enough said! But Jesus did not tackle him that way at all. He did not pass him a cigar, or invite him to tea at the club, or turn some business his way. No, he simply presented him with the cost of discipleship and asked him to count it. The result? The young man went away and never returned. Jesus was sorrowful, for he had loved him at first sight, but he would not win him by compromise or cheap means. Our methods have succeeded where Jesus' method would have failed. But which is wiser in the long run? You and I know the answer. This matter of Christianity is the biggest thing in the world; surely if there is one place where we should be serious this is it. It is not like membership in a lodge, or club, or party. Nor is it a hobby, like the cultivation of folk-dancing. It is commitment of the whole life to God as revealed in Christ—nothing else and nothing less! Therefore, though "it does not take much of a man to be a Christian, it takes all there is of him."

TAKING RELIGION SERIOUSLY

There is a story about a minister who was one day dictating his sermon to his secretary. In the course of the dictation he made this statement, "For these people salvation is a comic process." To his great amusement, when he read it over later he came across this, "For these people salvation is a cosmetic process." Instead of a profound basic thing of the heart, it is merely a superficial, presentable daub or two given to life for outward appearance's sake. Alas, how true in many cases!

We are reminded of Samuel Butler's statement in *The Way of All Flesh*—about Ernest: "Though he would not stand seeing the Christian religion made light of, he was not going to see it taken seriously"; and about others: "They would have been equally horrified at hearing the Christian religion doubted, and at seeing it practiced."

Dr. Fosdick has made a fine statement on the futility of a lot of verbal defense of Christianity: "Vital religion, like good music, needs no defense but rendition. A wrangling controversy in support of religion is precisely as if the members of an orchestra should beat folks over the head with their violins to prove that music is beautiful. But such procedure is no way to prove that music is beautiful. Play it." Just so!

This is a day for that kind of defense of Christianity. Let us "charge" upon the enemy with practical, active, real Christianity. Our best defense is a strong offense. The issue today is not whether formal religion will defeat the enemies of the good life and save the world. Formal religion cannot for long even save itself. The issue is whether we who profess formal religion will "enlist for active service." The greatest enemy of all to Christianity—greater than secularism or communism or atheism—is simply superficial, insincere, hypocritical Christians. They are why the church is so powerless, insipid and barren.

'NOT CHRISTIAN ENOUGH'

A young worker was very hostile to Christianity. When asked whether he disagreed with Christians because they worked for peace and justice in the world, he said No. Or whether, because they preached neighbor-love in the world—No. After a pause the young man said: "I guess that what I resent in Christians is not that they are Christians, but that they are not Christian enough."

And so it is time that we talked very plainly on this matter—not to condemn or damn, but to face up to our individual responsibility before God, every man-jack of us. We owe such frankness to ourselves—it is for our own souls' sakes. If the truth hurts, it may also heal; for it is, I assure you, the truth spoken in love.

Many listening in to this service are sick, shut in, aged, or unable for some other reason to get to a church service. But many others of you listening in ought not to be before your radios getting an easy sort of religion which commits you to nothing, and demands only that you be an audience of listeners instead of a congregation of worshipers. You ought to be in church somewhere making your common witness, giving your common worship, and bearing your share of the common load. I tell you truly that many of you are among the inactive, indifferent, insincere classes referred to earlier. Perhaps you are the spivs, drones, butterflies or eels, parasites, willing to take what the church can give you simply by turning on a button on your radio. If the rest were like you there would be no church, no radio services, no free-wheeling Christianity! As the man on the street would say, pull up your socks!

Let us now look more closely at the implications of these British terms we are using in this sermon.

'PICK-AND-CHOOSE' CHRISTIANS

Spivs. They are street photographers, fellows who stand on a busy street and snap pictures of passers-by. They can pick and choose, let the grimy and rough customers pass along, and snap only the gay and graceful.

And it is so with the religious spivs. They insist on the right to pick and choose. If life doesn't present them with pretty pictures, then they are not going to snap any. If God will bless them with good health, long life, many friends and comforts, they will deign to worship him. But if he won't meet their terms, or begins to set terms of his own, he can go count marbles. They will have nothing to do with him. In fact, they may even decide to inform the world with a bitter or a haughty spirit that he does not even exist. That should settle the matter and put him in his place. If he won't play Santa Claus for them they will tell all and sundry that there is no Santa Claus. So there!

In society it is the same. If religion brings them social prestige and important friends of "the right sort," they will use it. Why, sure, that's being prudent and practical, and it pays good dividends. But pity help religion if it expects them to mingle and rub shoulders with "the wrong sort," people of a different class or color or culture. Of course Jesus associated with such people, but was he not himself a rather uncouth and common fellow?

And in the church itself you don't catch the spivs doing the colorless and little-applauded jobs—in the kitchen, in the boys' and girls' groups, in the Sunday school, etc. Being spivs they have the right to pick and choose, and they must have the photogenic tasks. I wonder if it will do any good to tell them that the religion of Christ is on his terms, never on ours?

'HARD LUCK' CHURCH MEMBERS

Drones. They are door salesmen. You know them. What hard luck tales they bear—about their ailments, handicaps, lack of opportunity, misfortune! Perhaps they show a doctor's certificate to the effect that they *were* sick; or a minister's, to prove that they were once worthy of help. At any rate, they drone away until you run for some change to buy a pair of shoelaces, or let them in to sharpen your scissors.

But the religious drones are far more exasperating. Every November during the annual canvass they drone away their sad tales. They cannot support the church on their small salary, with all the calls made upon them, or with the present high cost of living. What of it if many of them didn't support the church when the cost of living was low and the demands few? What matters it if many of them are supporting the tobacco industry, and the movie industry, and the curling or golf or hockey industry, to the tune of some hundreds of dollars a year? Even drones must have some fun, you know.

Or perhaps their drone is about their bodily ills, or their lack of time and talents and training to do a job for the church. What matters it if others with more serious ills and lacks are doing a stellar job in some phase of the church's life? It does no good to argue, or even to shame. The hard-luck spirit cannot be won over that way, because it is plainly a central and basic weakness of character which can be cured only by a complete change of heart; that is, by conversion.

There is, however, one type of drone who is to be pitied. He is the person who has never got over a sorrow or loss. It has left him disconsolate and gloomy, if not bitter and cynical. But after all, a sad parasite is still a parasite. His only hope is to muzzle

his droning, become active in some useful task for the kingdom of God, and for the sake of him whose grace can make us more than conquerors produce fruit. Many a sad parasite has become a sound partner by that process.

NICKEL-MINDED CHRISTIANS

Butterflies. These are shoeshine boys with open-air stands. Each morning, if they feel like it, they appear with a box of shoe polish and a brush, and each evening they disappear with their equipment as lightheartedly as a butterfly. A pretty carefree sort of business, you see. There are no original expenses, no overhead costs, no repair bills, no taxes, and no high rent for a prominent stand. Let other business men worry about those things, and the ups and downs of the national economy. Butterflies don't worry. It isn't good for them.

And so in religion. There are those who want it with no outlay, no overhead costs, no financial obligations. Let it thrive on the casual tips of nickels and dimes on the open plate. Don't ask them even for a two-bit obligation. Others will provide a good stand, a costly and comfortable building, and will furnish it with oak pews and a fine organ, and will heat it and keep it in repairs, and provide full-time workers. Others will pay up for the steady week-by-week support. They have to, for all cannot be parasites or there would be no church.

I think of the old story of the family at Sunday dinner freely criticizing the church service. Father found fault with the minister's sermon. Mother thought the choir was particularly poor, worse than usual. Daughter wished that they would get more new hymnbooks for the pew racks. At last young son spoke up and said: "I don't know, but it seemed to me pretty good for a nickel apiece."

You don't get much anywhere else for a nickel these days. And perhaps it is a good thing that the nickel-mind gets very little from church. Because Christianity is a religion for consecrated souls, not for capricious butterflies. You get from it in proportion to what you put into it. The widow in Jesus' parable put into her religion all that she had, and we may be sure that she drew from it all that she needed.

THE JAZZ TYPE OF RELIGIONIST

Eels. These are theater queue entertainers, who put on their cheap acts for the amusement of crowds waiting to get into a play or movie. Such parasites are tolerable in good days, but not in bad days such as Britain is at present going through.

In religion we have those who want to make it a cheap, blase, noisy thing of fun and fanfare and third-class sensational entertainment, to appeal to fickle people. This sort of thing flourished for a time under Billy Sunday and Aimee Semple MacPherson, with their slapstick emotionalism and gaudy dramatics. Lately it has mounted the bandwagon again to capitalize on the fever of a postwar era. Not as muscular as Billy and not as glittering as Aimee, nevertheless it blares and tears its way cross country with hot hymns, jazzy tunes and snappy talks by talcum powder boys with fancy neckties and a flippant "Come to Jesus" plea. There is a lot of talk about the cross, and a lot of singing about it, and a lot of "being saved by the blood of the Lamb" appeal, but there is very little of the real and terrific meaning of the cross, and very little about the message of the Kingdom of justice and righteousness in the business, political and social orders. There is little more than a noisy, self-centered kind of salvation. And despite its emphasis upon the need for penitence and humility, it exhibits a smug, self-righteous temper in its own feeling of spiritual well-being, and toward all other Christians who will not subscribe to its dogmatism and methods.

These religious eels are not only tawdry caricatures of what followers of the Man of Nazareth ought to be, but they are parasites like Bunyan's Talkative, whose religion was all in his tongue, for he had it to make a noise with.

WILL THE CHURCH FAIL?

The Christian church has a mighty challenge facing it in our time. God help the world if the church fails! But it will fail—unless we who profess faith in Christ cast off our indifference and sloth, lethargy and sin, and begin to take him and his demands seriously; unless we commit ourselves to him without terms or reservations; and unless we dedicate ourselves to the service of his Kingdom in every area of our common life. This is no day for spivs, drones, butterflies and eels.

There is a story about Sir Michael Costa, who was leading a great orchestra and choir in a rehearsal for a big performance. In the midst of the mighty blast of the horns, roll of the drums and peal of the organ, with the chorus at double forte, a young piccolo player said to himself: "In all this din the sound of my piccolo cannot be heard. It doesn't matter if I stop playing." The piccolo, as you know, is one of the smallest of all orchestral instruments and so would not be missed. But no sooner had the young man ceased to play than the great conductor stopped, flung up his hand for silence, and then cried out, "Where is the piccolo?" His sensitive ear had missed the piccolo and the performance was spoiled.

Brethren, if we are to make music for Christ and give him a good rendition, we must all, however little and ordinary we may be, play our parts worthily and faithfully, without contempt for them and without idleness in them. This is the best that we can do for him, and it is the least that he will be satisfied with.

"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

God must be tired of hearing so many people Sunday after Sunday saying prayers and so few actually praying.

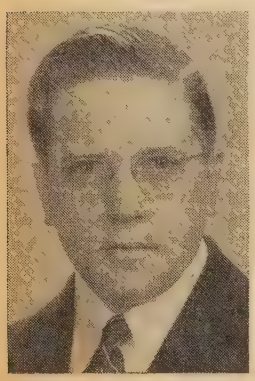
Peter Marshall.

The Basis of Brotherhood

By HAROLD S. PEIFFER

God . . . hath made of one blood all nations of men to dwell on the face of the earth. Acts 17:24-26.

SOME TIME ago I visited a new mother in the hospital and was informed that I had arrived at that enchanted time when the babies were being shown. Being interested, I tarried at the window and saw a kindly nurse lift from its immaculate bed a white baby boy. He made a few faces, threw his arms about and then yawned as though bored with his audience. After his audition the nurse came again, this time carrying a Negro baby just one day old; far too young to know that we were all enamored with his beauty. I went away from that hospital impressed, not with the differences of these two boys, but with their overwhelming likenesses. The more I thought about it the more the conviction grew upon me that the human race is much more alike than it is different.



Both these boys were born in America, in the same state, in the same city, just one day apart. They shared the same nursery, knew the same care and protection of competent nurses.

REAL LIKENESS WAS GREATER

But their real likenesses were far greater than these mere externals. They were physically alike, being both male. Their physical anatomy was patterned after the same mold. In the womb of each mother there was formed, by the power of procreation, a body, soul and spirit. So identical were they that the same doctor could diagnose for the welfare of both. Both bodies were made with the same senses; each had two hands, two feet and two eyes. Strange as it may seem to us, these two boys possessed the same kind of blood—for there is only one kind of blood. If typed the same and, if the need arose, these two little fellows could have given each other a blood transfusion. "For God hath made of one blood all men."

These boys are alike in that they are affected by the same conditions. Their nervous systems know the same kind of response; they can feel deeply the same reactions. They can love or hate, be glad or sad, depending upon external environments. As with all humans, security, recognition and response are very important. How much alike they really are! How alike all mankind!

As I left the hospital that day I was conscious that our world fails to emphasize our likenesses. We have overemphasized minor factors that tend to divide. We play continually upon the keyboard of mankind's disunity rather than his unity.

These two boys, however, so much alike, both coming into the world without freedom of choice, are not considered alike. If our racial hatreds and class bigotries remain here in America, what a rude awakening will be in store for the one boy! It may happen when bigoted, race-prejudiced mothers snatch their white children away from him in play and with tear-drenched eyes he runs home to inquire why he is not liked or wanted. "Have I sinned?" "Am I dirty?" "Am I bad?" His mother, grieved in heart, will have to explain that it was not because he was dirty or bad; it was simply a matter of having more pigment in his skin.

This Negro boy may possess the finest education, have the most brilliant mind, be devoutly Christian, but there are still stores that won't serve him. There are occupations that are not open to him; there are innumerable restricted areas into which he may not enter; and I regret to say that there are many churches to which he will never be invited. Why? Because his skin has more pigment.

In her beautiful story, "The Artist Who Forgot Four Colors," Margaret Applegarth tells of a painter who was asked to make a design for a stained glass window, using the theme "Around the Throne in Heaven." The artist painted hosts of children about the Master, all of them with white faces. During the night the artist dreamed that a stranger entered the studio and painted many of the faces, black, brown, yellow and red. When the artist remonstrated with the stranger, he was asked why with five colors in his palette, he used only one. The next morning the artist was found in his studio working with all five colors; for he had recognized the stranger in the dream to be none other than the Christ of God, himself a colored Palestinian Jew.

TOLERANCE IS IMPERATIVE

At such a time as this, in the aftermath of a war of hate that emphasized racial intolerance, the supremacy of national blood and anti-Semitism, it is imperative that a nation like ours, which is a nation made of many nations, guard against intolerance, racial bigotry and the hatred of minorities. When Professor Joad was conversing with an Indian sage, he spoke of one of our technological miracles, whereupon the Indian said: "You can fly through the air like birds and swim in the sea like fish, but how to walk upon the earth you know not." How true it is that here in America life is at the breaking point in terms of human relations. We do not know how to walk upon the earth. The tremendous tensions of group and race animosities are warping the very foundation of our democratic form of government. A riot in Detroit, Harlem, or even in the public school system of our own city, are far more than social incidents. These episodes of violence are symptoms of

pressures, maladjustments and confused emotions that are eating at the heart of our free America, shriveling our sense of justice and retarding our spiritual progress.

Bigotry undermines the very foundation principles avowed in the Declaration of Independence, the Constitution and the Bill of Rights. Jefferson said: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." The Fifteenth Amendment to the Constitution claims "that the right to vote shall not be denied or abridged on account of race, color or previous condition of servitude." The unanimous declaration of the Supreme Court was that all people, without distinction of race, color or nationality, have equal protection by the law. On the pedestal of the Statue of Liberty are found these words:

> Give me your tired, your poor,
> Your huddled masses yearning to breathe free,
> The wretched refuse of your teeming shore,
> Send these, the homeless, tempest-tossed, to me:
> I lift my lamp beside the golden door.

If our country is to remain humane, a homeland in the midst of a world where millions are homeless and enslaved, we must be loyal to the spirit of these God-inspired principles of freedom and equality. The foundation stones of our free government are inconsistent with political despotism, racial prejudice and religious discrimination. The bigot is a man who transposes the preamble of the Constitution thus: for union, he reads disunion; for justice, injustice; for domestic tranquillity, strife. He sabotages the common defense and general welfare for dissension and tyranny. Here is a malignancy that is eating at the heart of our national life today, and it is being fanned by ignorance, social injustice and intolerance.

BEGIN WHERE GOD BEGAN

In this whole problem we need to begin where God began, that is, in the beginning. In the beginning, "God made of one blood all men." The story of our first parents is a true story. Modern science tells us that all people are of one family and have a common origin. The makeup of the human body, so alike in all people, could not have just happened. As an example, the bones, muscles and joints of such a small part of the body as the foot are identical in all people. The answer is a common origin. All men have been patterned from the same blueprint. The unity of the human race is evidenced in its anatomy.

Take the common unity of blood. For ages men have spoken of blood relatives, as though different people had different blood. Modern science calls it mere superstition. Human blood is the same whether it is the blood of the Eskimo, the Frenchman or the so-called pure Aryan stock. The four basic types of blood have nothing to do with its basic constituency, for all blood is basically the same—"For God hath made of one blood all men." During the days of the war we became familiar with the blood bank into which all people could give blood for the common cause. A wounded Chinese could be given the blood of a social leader from Fifth avenue. A German prisoner of war could be given the blood of a Jewish refugee mother. Your son's life may have been saved by the blood of a Slavic or Italian boy. There is only one blood for there is only one race, and at the blood bank there is unity.

Some of us, in our endeavor to emphasize the spiritual fatherhood of God, have acted as though knowing God as our physical father is not important. We have emphasized the spiritual fatherhood of God but denied or neglected to emphasize our common unity in the physical fatherhood of God. All men are the children of God by creation. We had better begin to shout this fact: "for God made of one blood all men."

REASON FOR SKIN COLOR

One may ask, Since there is only one race why are we different in color? Science has recently found that, skin coloring is determined by two special chemicals, namely, caretene and melanin, and these chemicals, along with the pinkish tinge that comes from the blood vessels and the climatic conditions, determine the color of the skin. There are three basic colors, the Mongoloid, the Caucasian and the Negroid. In each group there are all kinds of shading and blending. Thus our color is nothing more than a matter of chemical composition plus atmosphere. Why make so much of it? Why is a white man better than a black man when it is a matter of mere chemicals—a condition for which no man is personally responsible?

From the standpoint of intelligence there has never been any proof that one race is more intelligent than another. There is nothing like a superior race. The Negro in America is only about eighty-five years out of slavery, but that race has produced men of genius on a par with the white man.

Micah asked: "Have we not all one Father, hath not one God made us all?" The answer is, "Yes." We are more alike than different. Our anatomy is the same; our blood is the same; our intellect is the same. Our hopes, fears and desires are the same—"for God hath made of one blood all men."

The second important thing to remember is that we are all "foreigners"; for we, or our ancestors, "came over," and there was very little pure stock in Europe from which to come. Walt Whitman has said that "this is not a nation but a nation of nations." The English and the Scotch Irish formed the basis; they set the tone, language, and the main institutions. As early as 1700 there were large groups of Spanish, Norwegians, and Negroes that came to this country. In the last 100 years 38 million immigrants came to America. In 1930 New York city had a population of 7 million with 73 per cent foreign-born or of immigrant parentage. Chicago had 64 per cent and Philadelphia 50 per cent. Mixed whites numbered 115 million, namely, 10 million Irish-Catholics, 20 million

of German stock, 5 million Italian, 4 million Scandinavian and 4 million Jews. At present the Negro population is 15 per cent. Here in America there are about 1,000 newspapers published in 40 languages other than the English language. There are about 1,000 radio programs in other than the basic English language.

You see, America is a land of but one people from many countries. Someone wittingly put it thus: "I'm just an Irish-Negro-Jewish-Italian-French-English-Spanish - Russian - Chinese - Finnish - Polish - Scotch - Hungarian - Latvik - Swedish - Canadian - Greek - Turkish and Check-and-double-check American." We ought to think of America not as a melting pot but rather as an orchestra with each group indispensable to the whole, and we need to remember that the very moment the rights of one group are infringed upon, the rights of all are threatened. Race hatred against the Jew does not stop at that. For the people who hate the Jew move on to hate the Catholic and then other Protestants who do not think as they. We must safeguard the liberty of all or there will be liberty for none. What can a Christian do?

A CHRISTIAN POLICY

All Christian people must hold a high regard for human personality. They believe in and follow a Christ who said, "One soul is worth more than all the world." Then he went into despised Samaria to save a so-called outcast. Christ had no racial prejudices. With him there was no color line. Paul, in the spirit of Christ, said that "all men are brothers for whom Christ died." With the Christian, every human soul is a potential Christian regardless of race, color or previous creed. They must be treated thus by Christians.

As a Christian I may not judge others for that for which they are not responsible. Condemning a man or being prejudiced on the basis of color or nationality is a grave injustice not permitted by a Christian. The real question about a man is not his color or lineage, but rather what kind of man he is. Does he know God? Is he decent and respectable? When given equal opportunity, does he make a good citizen? The other week Mrs. Peiffer and I were invited into a Jewish home. In this home we met a Korean lady who had befriended the son of this Jewish family, while he served in the army in Korea. They had become most intimate in their friendship. Here in this Jewish home I met three young Korean men who are in America studying for the Christian ministry. There was present also a young Chinese, a member of the Presbyterian Church. I listened to their story of imprisonment and the price they had paid to be true to Christ, and I felt as though I had done nothing to be worthy of the name "Christian." Yes, their skin was different from mine. They were not Americans, but what did it matter? "God hath made of one blood all men." The test of a man is not where he came from but what he is. What has he done and what is he doing with his life?

As a Christian I can help by not being part of the problem. A Christian may not hate other people. Such words as kike, nigger, wop are not Christian words. They should never be found in the vocabulary of a child of God. As a Christian I can be a positive influence for good by guarding my language.

WE MUST BE SYMPATHETIC

As a Christian I can be sympathetic and understanding. Why is the Jew the way he is? Of all minority groups the Jew has suffered the most. For 1,000 years he has been the scapegoat for others. The first Crusade persecuted the Jew because his ancestors were blamed for the crucifixion of Christ. In 1290 England banished 16,000 Jews. In the Middle Ages they were unjustly blamed for the black death, forced to live in ghettos or walled enclosures. Under Catherine of France, in 1791, the government established the "pale of settlement" and many Jews were banished to White Russia, the Ukraine and Poland. In the winter of 1824, 20,000 were expelled and left to die on the open roads. Hitler, the fiend, made the Jew his special subject of brutality and torture. In spite of the fact that there were only 600,000 Jews out of 67,000,000 population, they were blamed for every conceivable sin committed by the German people. As a Christian I do not need a scapegoat to blame for my own personal wrongdoing and sin.

I saw a cartoon the other day of a group of boys playing ball. Someone had sabotaged the game and one little fellow was standing alone. The leader of the group said: "What's the difference what nationality he is? He can pitch, can't he?" That is the real question. Not who he is, but what he is. Let's begin to ask that about a man. Not who he is, or what he is, but *how can he pitch!*

The First American Flag

A Sermon for Children by Roy A. Wilson

EVERY YEAR we Americans remember the birthday of George Washington. We are all very proud of him, our first President, and we like to call him "The Father of his country." He was such a good man, and so brave, and did so much to help our country get started as a nation, that we do well to remember him, and all of us should try to imitate his good qualities.

Of course there are many stories about Washington that show what a great man he was, but I want to tell you one about how a woman changed his mind.

The woman lived in Philadelphia, in a little, old-fashioned, red brick house. Her name was Betsy Ross —Elizabeth Ross, I suppose, but everybody called her "Betsy" Ross. The ladies of Philadelphia often came to her door and rattled the shiny brass knocker. For Betsy was a dressmaker, and a very good one. Some people called her "the finest needlewoman in America."

She often sat sewing in a high-backed chair, with her big black cat at her feet, either sleeping or playing with an empty spool. And so she sat this day of my story. There was a knock at her door, and when she opened it there stood the tall General George Washington, with two other men. Everybody knew General Washington, the leader of the American army; and Betsy Ross welcomed him and his friends.

He had come, he told her, to get her to make a flag for our new country. And he had with him a drawing of how it should look. General Washington showed her the picture of the flag he wanted made, and Betsy Ross looked at it very carefully. The picture was of a flag not exactly like the one we have now, but it was much the same. It had the same thirteen red and white stripes—one for each of the States there were then. The blue field in the corner was the same as in ours. But the white stars in the field were different. Each represented a State, as our flag does, but there were only thirteen instead of forty-eight, and they were placed in a circle. And the stars had six points.

WHY FIVE-POINTED STARS?

Betsy thought the flag would be very beautiful, but she didn't like one thing. "Why do the stars have six points?" she asked.

General Washington told her that back in England stars were always pictured as having six points.

"But I don't see why we should place six-pointed stars on our new flag just because England uses them," said Betsy Ross. "I think the ones in our sky have five points. And I don't want English stars on an American flag!"

"You wait and see!" said Betsy. And she hurried out of the room to get a square piece of paper. This she folded several times, and then cut once, with one snip of her scissors—and there was a perfect five-pointed star! How the men laughed at that! And since they all liked the five-pointed star better, that was the kind used in our first flag, and ever since.

Yes, our flag has changed some from the time Betsy Ross in Philadelphia cut and sewed the first one. There are forty-eight white, five-pointed stars now—one for each State. But there are the same stripes. And the colors of the old flag are the same. They stand for the same things, too, that make us remember George Washington as a great man: red is for bravery, and white is for purity, and blue is for loyalty.

A Practical World

WE HAD better stand by Christianity for a while longer. We are terribly tempted to call it impractical. But do we mean that what is going on in this unchristian world now is practical—economically practical, practical for our children's future? In the long run it will be found out that no other world except a Christian world is practicable. Ah, Lord, once more thou art saying to thy people, "Will ye also go away?" and we would answer thee now, To whom shall we go? Thou hast the words of eternal life.

HARRY EMERSON FOSDICK.

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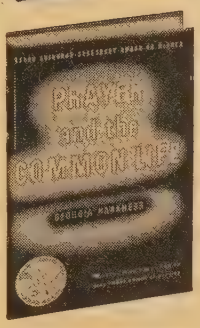

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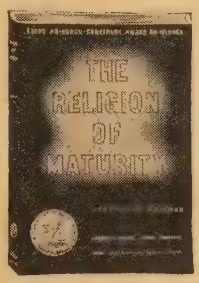

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The Cross of Christ

By FREDERICK W. KATES

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world. Galatians 6:14.

DURING our lifetimes there has arisen what may be described as a "cross-less" Christianity, which does not center consciously and willingly upon the cross of Christ and which refuses to sing, with any sincere feeling, such classic hymns as "In the Cross of Christ I Glory" and "When I Survey the Wondrous Cross," hymns which for centuries have expressed the heartfelt convictions of Christian believers. This form of Christianity, if Christianity it can be called at all, likes everything about Christ and the Christian faith but the cross of Calvary, the central symbol of our faith and the touchstone to any adequate understanding of Jesus, his thought, conduct and message.

Advocates of this latter day travesty of the historic Christian faith maintain that a careful and appealing presentation of the personality of Christ, skipping over his sufferings and tragic death upon the cross, is powerful enough in itself to win men to him and to bring them face to face with God. Set before men Jesus' ethical teaching, his memorable sayings, his power as revealed in the most memorable incidents in his career, say the advocates of a crossless Christianity, and they will not fail to bring sinful men and women face to face with God. It is not necessary, they say, to recall the culminating event of his earthly life, his death upon the cross, in order to bring men to God. Christ, "the flaming mystic of the Galilean hills," the gentle Christ with his comforting teachings of God's fatherhood and man's brotherhood, good will and love, is all that is needed, so they claim.

THE BELIEF OF THE EARLY CHURCH

To all of this we say with St. Paul: "God forbid that I should glory, save in the cross of our Lord Jesus Christ," for we know that the teaching of the Christian church since the time of the apostles has emphasized one dominating noun—*Christ;* and to that dominating noun it has linked one overmastering adjective—*Crucified.* We recall such affirmations as this by St. Paul: "I determined not to know anything among you, save Jesus Christ and him crucified." We recall that the declaration, "Christ died for our sins," was the cutting edge of the apostles' message.

Just as in the message and preaching of the early church there was no such thing as a crossless Christianity, so also in the Bible, the death of Jesus is presented as being the very heart of the Good News. Unless the New Testament writers are guilty of having falsified, either deliberately or unwittingly, the story of his life, we must believe that he came, well before the end of his ministry, to regard his death as central to the message of the gospel of God. The Bible story, as well as the centuries of Christian life and experience, testify to the undeniable fact that the power of the gospel lies in the cross of Christ and in the grace of love revealed therein. Such great affirmations of the early church as "In whom we have redemption through his blood, even the forgiveness of our sins" and "He died, the just for the unjust, that he might bring us to God," express the most fundamental article of the Christian faith.

A CROSSLESS CHRISTIANITY DOES NOT EXIST

A crossless Christianity just does not exist. Take the cross out of it and but the husk of the Christian faith is left. At best it is but an emasculated, devitalized, watered down, sentimentalized imitation, a sorry travesty and a shabby caricature of the historic Christian faith.

Jesus' death on Calvary and the rest of his life are not two different things, each of which can exist independently of the other. They are part and parcel of one whole. The cross is no isolated, detached event in Jesus' career. It is rather the most important element in his life story and it cannot be eliminated or slighted without grossly mutilating, grievously distorting, and rendering of no account his teaching and mission.

From the time in northern Galilee when Peter had sensed for the first time precisely who Jesus was: "Thou art the Christ, the Son of the living God," the cross had been the journey's end for Jesus. "From that time forth," according to Matthew, "began Jesus to show unto his disciples how that he must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Everything that had happened before in his ministry led up to this point, and everything in his ministry from now on led to the cross.

WHO JESUS WAS, IS SIGNIFICANT

Another very important thing to remember about the cross is this: that the significant thing about it is the person who died upon it. That Jesus, being who he was, the eternal Son of God, "who for us men and for our salvation came down from heaven," died upon the cross, is the noteworthy thing. It is not merely the circumstances of his death that make it altogether different from every other death; it is the fact that it was Jesus Christ who died. The appeal of the cross would be mighty if it were only one among many instances of heroic martyrdom for a

noble cause. But its special appeal and irresistible power are derived from the fact that he who died upon it was no less than God incarnate. The thing not to forget it that it is not the cross of Calvary which saves, but that it is Jesus Christ of Nazareth who died upon the Calvary cross who saves.

JESUS GAVE HIMSELF FREELY

A third truth to be emphasized is that Jesus went freely and of his own will to Calvary. This bitter death was not forced upon him either by God or by man. He could obviously have escaped it, had he so desired, but deliberately he chose it, knowing that to refuse it would have been to forswear his full Messianic vocation. "I, if I be lifted up from the earth, will draw all men unto me," he said and believed. "No man taketh my life from me, but I lay it down of myself." Then he added in the same breath words we are apt to forget until Easter demonstrates their truth: "I have power to lay it down, and I have power to take it again. This commandment have I received of my father."

Be sure of this—that with regard to the cross, everything turns upon the fact that Jesus lay down his life of his own volition. The powers and persons of this world that put him to death were impotent to do so had he not chosen to die. It was his faith in God, his love for man, his utter devotion to fulfilling his mission of revealing the total measure of God's love for man, and his conviction that his self-given life was the only possible means of redeeming mankind, that impelled him to go of his own free will to his cruel, untimely and, we might add, timeless death. It is this free surrender of his life that gives the cross its value for God and its saving efficacy for sinful man, and this only.

VALUE OF HUMAN LIFE AND PERSONALITY

Note this, how the conviction that Christ died for men and on behalf of men dignifies and enhances the value of human life and personality. That Christ died for you and me gives our lives a value and a dignity they otherwise could not possibly have.

The conviction, that Christ died for men, is expressed as an ethical principle all through the New Testament. "Destroy him not for whom Christ died," exclaims Paul. It is this fact and belief that lifts men up out of the mire and clay, sets their feet upon a rock of hope and courage, establishes their goings and puts a new song upon their lips.

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There is the story of the scholar Muretus in the 17th century who, journeying through Italy on foot, became ill and was carried to a hospital in a strange town for treatment. As he lay upon the operating table he heard one of the doctors say to another in Latin, which for some reason they presumed he did not understand: "Try your experiment on this cheap life." Muretus called out, in Latin: "Do you call a life cheap for which Christ did not disdain to die?"

THE CROSS SHOWS THE NATURE OF GOD

Perhaps the most tremendous truth about the cross of Christ is this: It was that rare moment in history which grants us our most profound insight into the nature of God. The crucifixion was, if you will, but an incident in the long sweep of history when God's own heart was laid open bare. Call the crucifixion but one drastic event in time, but it served to reveal the nature of God for all time. Christians believe "that the death of Christ is just a point in history at which something unimaginable from outside shows through into our world," to use the words of C. S. Lewis. And this "something unimaginable from outside" is nothing less than "a living and actual presentation of the character of God."

Goethe once made the statement: "If I were God, the sin of the world would break my heart." Christians point to the cross on Calvary and to Jesus dying there and say, "God died of a broken heart." To quote the late Archbishop of Canterbury: "In the cross, therefore, we see not only what human sin does to a saintly man, but also what human sin means to the heart of God."

Christians behold the cross of Christ and frankly say that God did accomplish something there which man could not do for himself when, in the death of Jesus, the Lord of all good life was cruelly done to death. Thus the cross of Christ both reveals the nature of God and evaluates man. It discloses, as no other event in history, the lengths to which sacrificial love will go in order to redeem, to reclaim, to win back and to save the sinful and strayed and fallen. It shows too that man, though utterly unworthy of that love which "stoops to share our sharpest pang," is nevertheless strangely and wondrously, in the sight of God, somehow worth the outpouring of divine love and life upon the cross.

Though Jesus' crucifixion on Calvary is but a momentary event in the panorama of human history, it is the moment of all moments which allows our eyes to discern the very heart of God, in its self-giving love for sinful mankind, laid open and bare. In the words of Madame Guyon, a French mystic of two centuries ago, "God gives us the Cross, and the Cross gives us God."

Finally, the cross of Christ is a mystery past finding out. No man can explain it wholly. "The power of the cross cannot be told; it must be seen and felt. And anyone who is not overwhelmed by the figure of Christ crucified will never understand its significance."

The thing to remember about the cross is the belief you and I share "that Christ's death has somehow put us right with God and given us a fresh start. Theories as to how it did this are another matter. A good many different explanations have been given

A Pastoral Prayer

By HERBERT W. HAHN

ALMIGHTY GOD, who by Thy word hast brought all things into being and dost uphold them by Thy power, and who hast set Thy glory in the heavens above and in the earth beneath, we acknowledge Thee to be the Lord and praise Thee for our creation and preservation and for the continued gift of life. We thank Thee for the good earth, for the beauties of nature and for the majestic greatness of the universe in which we live.

Thou art great and greatly to be praised. We are frail children of the dust. When we consider the heavens, which Thou hast made, and the sun, moon and stars, which are the work of Thy hands, we cry with the psalmist: "What is man that Thou art mindful of him? and the Son of man that Thou visitest him?" Our years are few, and our life is as a vapor which appears for a short time, and vanishes. Teach us, therefore, to number our days, that we may apply our hearts unto wisdom and do the things that are well pleasing in Thy sight.

Thou art our Father, and we are Thy children. Thou hast made us in Thine own image, and for Thy self. Help us to love Thee with all our heart, soul, mind and strength; and our neighbor for Thy sake. Grant to us, we beseech Thee, a more intimate knowledge of Thee, and guide us in right paths, that we may ever walk in the way of life everlasting, and come at last to our eternal home with Thee.

We thank Thee for all who have walked by Thy guidance and have blazed trails for us. We bless Thee for prophets, saints, seers and holy men who have seen the glorious light of truth, and have followed it; for friends and for those whom we have loved but lost awhile. May we enter into their labors and carry on the work which they have so nobly begun.

Give us grace to be co-workers with Thee, that we may advance Thy cause and Kingdom and help to establish enduring peace on earth, with good will toward men; and may we succeed in building a more friendly world in our time. Through Jesus Christ our Lord. Amen.

as to how it works; what all Christians are agreed on is that it does work." Theories about Christ's death are not Christianity; they are explanations about how it achieves the wonderful effect it has and does. The thing itself is infinitely more important than any of the explanations that men have produced. And I suspect that the wisest of theologians and the holiest of saints would be the first to grant that no explanation will ever be quite adequate to the reality itself. "We are told that Christ was killed for us, that his death washed out our sins, and that by dying" Jesus forever disabled death and sin and the dark power of evil. That is Christianity and that is the mystery of the cross which is past finding out.

We all know that there is something in the life of Jesus and something particularly in his death that touches us at a deeper level of our being than any other fact or event of life. All through his life we recognize that he was the master of life, but, as we behold him dying on the cross, we find to our amazement and to our soul's delight that he is not only a master of life, but victor also over death, evil and sin.

Like an irresistible magnet, the cross of Christ draws us—draws us to our knees; for on the cross we behold manhood in its supreme splendor and God's love for man in its sublimest grandeur. The cross we may not, we cannot, completely understand; but to it we turn to behold at one and the same time the horror and evil and also the glory and majesty of human life, while over all is the wondrous mystery of the wisdom, the power and the love of God.

The Gate of Life

Death is the servant of life. "Death," says an old Latin proverb, "is the gate of life." It comes with shadowed face, but it opens doors for life above and beyond it. If nothing ever passes away, how would the new find room or foothold? If old forms, like buried seeds, were not dissolved, how would the life-germ at the heart of them be set free?

The outworn everywhere, in everything, becomes a hindrance. The garments of mortality grow old. "Come," says death—and his voice is kind and his shadowed face is tender—"take them off, there are new ones waiting. I am only a servant. Life and love are my masters, but they cannot reclothe even a buried seed—except it die."

Gaius Glenn Atkins.

Peace is not something we fall into because we react against war. Peace is a positive achievement, involving a world community of law and order which we must want so much that we are willing to pay the full price it costs.

Harry Emerson Fosdick.

Make no little plans. They have no magic to stir men's blood, and they in themselves probably never will be realized.

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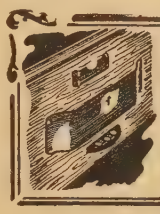

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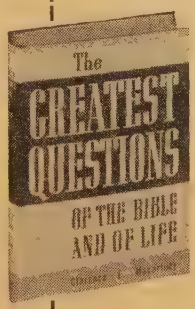

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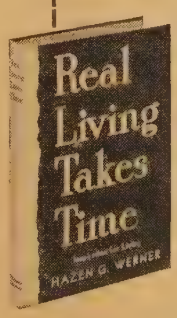

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Can Preachers Preach?

By GEORGE H. BIRNEY

HOW EFFECTIVE is American preaching? The army chaplain corps, from experience in observing thousands of ministers in uniform during the war, has made the appalling discovery that often they cannot preach well and since army chaplains represent a pretty fair cross section of American clergy the implication involved in this discovery is important. For this reason the experiments being conducted by Chaplain Robert Schock, instructor in speech at the army chaplain school, are worth some attention.

THE PREACHER HEARS HIMSELF

The first step in the re-education of the army preacher is to let him hear himself. This is done through the use of recordings which he makes in the speech laboratory at the school. The average minister thinks of himself as a very fine preacher and is usually quite startled when he hears his own voice for the first time and discovers that he is not as good as he thinks he is. He has been accustomed to hearing his people tell him on Sunday morning that he has preached a good sermon and his human nature has led him to believe it. But when he listens to this first recording he is in for a shock.

Once he realizes that his voice and expression leave something to be desired, the student chaplain is willing to let Chaplain Schock do something about it. Further recordings are made and listened to by the class. Mass criticism enlightens the subject in the matter of audience reaction, for this audience throws no bouquets. The student is challenged to improve his style, seeking to overcome the criticisms that have been made to the end that he may approach something of the perfection he thought he had before his rude awakening. One thing is sure: he ends the course a humbler and wiser man.

SOME FAULTS IN SERMON STRUCTURE

The course has revealed a weakness in the way in which many preachers put their sermons together. The young minister, just out of seminary, is aware of the methods he learned in public speaking and homiletics. He tries different methods of sermon structure. Then, usually, he discovers that one or two of these methods seem more successful or are easier to accomplish than others and he concentrates on them. This specialization soon produces a monotony of style and technique which is not conducive to the building up of the morning congregation. Actually he is cheating himself of the variety which he could have in his study and he is depriving his people of the interest they could have in a varied sermonic diet.

Thus the second step in the chaplain school course is a review of pulpit techniques. As the student rediscovers ideas about sermons which have been long forgotten, he finds again the thrill that can come from the actual business of putting a sermon together.

THE MINISTERIAL VOICE

The faults discovered by Chaplain Schock do not stop with the sermon. Many ministers err grievously in the manner in which they speak from the pulpit in other parts of the service. Some actually have one voice for private conversation and another which is put on while conducting worship. The oratorical voice, the orotund ministerial tone, the singsong voice or the expressionless reading style are found more often than not to be used unconsciously by the man in the pulpit.

Unfortunately, all ministers cannot have the advantage of a course of this sort to check on their pulpit techniques so that they may seek improvement. But every pastor can do a little checking on his own. Almost anyone can have access to some sort of recording apparatus so that he can make a record of his voice which he can listen to in the privacy of his study. Almost anyone can make a pretty accurate survey of his methods of sermon structure to see where he may have fallen down—and certainly anyone can sincerely resolve: I will preach better sermons.

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If I Were Building Another Church

By JOHN RAY EWERS

I BUILT a big church. It cost in the neighborhood of $500,000 and seats 1,500 people if and when that many attend. In it we installed one of the best pipeorgans obtainable. The windows were exquisitely lovely and made of the most magnificent imported stained glass. We built choir stalls to seat forty singers. There were two chapels, one for the baptistry and another for the communion table. We laid the choicest tiles in the long curving aisles. We brought in crosses and symbols. All around were Bedford stones, perfectly set. Entrance to the church was provided through impressive doors which opened on the street where throngs swept by.

We joined the old church to the new, to be used as a Sunday school plant, kitchen, dining room, stage, dance hall, gymnasium and community meeting place. Last of all we converted the old basement into an alluring bowling alley at the cost of several thousand dollars. Incidently, the bowling alley was ripped out in less than four years to make room for a men's class and the gymnasium proved to be a complete failure as we discovered that others could do work of that sort better than our church. We learned that too late. The parsonage was turned into an office and school building. It, too, was joined to the other units. Then, the project completed, we lifted our perspiring faces from our toil to discover ourselves saddled with a beautiful debt of exactly $150,000, in spite of the $425,000 already raised on dedication day and before. That meant that including extras for decoration and equipment we had put well over $500,000 into the plant.

● *The Overwhelming Problem of Debt*

If I had it to do over, I would never build a church like that. I spent twenty golden years of my ministry from 1927 right on through the depression raising money to satisfy that debt. There were times when we could almost feel the hot breath of the pursuing sheriff on our overloaded necks. To make matters worse, another vast cathedral church, far more impressive than ours, was built near by. We were surrounded by superb churches, but we held up our denominational faces proudly and carried on.

I learned some valuable lessons from this experience which I will try to pass on here to anyone who is planning to build a church. Please remember, in what I say, that I love Christ's church and have given almost fifty years to its ministry. I have seen a new church built in every parish I ever served, although, with the exception of this one, all were built after I had left.

Some of our deepest convictions sometimes turn out to be only partly correct. This is certainly true with respect to the belief that "God's house must be the best in town." It is true that God deserves the best of everything we have and we are all agreed in detesting the cheap and ugly church building. But when so many different denominations are putting up churches, what is to be the rule? How is God honored by building debts that do not help his cause? How was his Kingdom helped in our case when two years after our dedication services the depression struck with all its fury? That we survived that ordeal at all is a miracle.

JOHN R. EWERS

The church building should be good, honest, beautiful—and modest. The Quakers can teach us much in this regard. Now that unity is surely coming, we must avoid the disgrace of erecting clusters of churches in prominent spots. We must avoid the practice of the past which has led us to follow rich populations, lining our avenues with magnificent church buildings which hang there like pearls on a string, while in slum and factory areas not one Protestant spire is seen in whole square miles. A recent attempt at uniting two liberal congregations in which I was involved was halted over the fact that both had built grand new churches which they did not want to abandon.

● *Functions of the Church*

According to Dr. Wayland Vaughan, in his new book *Social Psychology,* the church has four distinct functions. These are worship, evangelism, religious education and community service. To these I would add fellowship as a subtitle to community service. If I were building another church I would keep these functions in mind. Worship would have a leading place, but not in the way in which it had a part in the old Egyptian temple where once pompous priests in gay vestments ministered to kneeling crowds in bygone days, but which now lies in ruins. Reality in worship does not come from the splendor which may fade with time. It must be sincere and carry meaning. The church serves its purpose best when it helps people to see God and want to be better. Therefore the temple should not be too ornate.

The altar should always be central—never the organ or the baptistry. The cross and the altar should be the center of vision and attention. Above the communion table should be a glorious window or painting illustrating some great factor in the Christian life, such as suffering and victory. One thing I liked about the church that we built was the placing over the choir of a great window containing six scenes from the Master's life. Men, women and children could sit there and think upon the great messages these scenes portrayed.

● *Providing for All Functions*

Since evangelism is essential, we must remember that the spirit of the building must lend itself to the mood of evangelism. Carl Wallace Petty insisted that "you cannot be evangelistic in a gothic church." You can worship there but you cannot win souls. America should do away with gothic architecture. After all, it is borrowed from another age and a foreign land. America should use the colonial or other modern forms. Above all, the buiding should consider evangelism. Let us by all means "gain some."

In planning the church building we must not forget to consider the religious education program. Unless we can gain and hold the children, we are doomed before we start. Now that we are fashioning our youth education on the group idea, the new building should contain several large clubrooms. Let them be attractive with fireplaces and homelike furnishings. Let the little children have the sunniest corners; the young people the most elegant rooms. Give the pastor and his secretary light, airy workrooms of sufficient size. If possible, let there be a garden, with trees, flowers and lawns for outdoor

meetings and parties. Let there be benches there for the weary.

As the churches unite, the building will have to be increasingly used for community service. Several rough rooms should be kept for the work of Scouts and other such activities. Charitable agencies should be housed in the building, bringing the church back to closer contact with actual social service. We would do well to learn a lesson from the "Friends' Service," and begin to train our children in a firm idea of service. These things must be taken in account in the planning of the church building.

Finally, we must not neglect fellowship. We are all lonely. We need companionship and will get it some way. Let us get it from the church and the home and to that end let the church plan to do its share when it plans its building. Let there be places for drama, music, social meetings, lectures, dinners and workers' meetings—anything to get the people together for something worthwhile. Good comradeship is of the church; let us make provision for it.

If you are planning to build a church, do not start until almost all of the money is in the bank. With great pain I learned that lesson. The age of the big debt and of the spread-eagle church building is about over. Now let us have plain, beautiful, serviceable, adequate, modest and honest structures. Then we will have many more dollars for missions and for community services which will make the church of more positive value in the community.

Sermon Illustrations

Contributed by Readers of The Pulpit

Divine Madness

If the sculptor should dash to pieces the finished work of his genius, if the painter should rend the canvas on which he has almost duplicated life, if the architect should tear down the dome he has erected with infinite pains, would we not look upon them as madmen, incapable of realizing the insanity of their actions? If God should make a being in his image with the desires and longings which are found in every human breast and then fail to satisfy those desires, he would be an infinite madman indeed!—*William Ward Ayer, Calvary Baptist Church, New York City*

Awake and Aware

In his book, *Beyond Personality,* C. S. Lewis closes the first chapter with the observation that this world is a great sculptor's shop, that we are the statues, and that there is a rumor going round the shop that some day some of us are going to come to life. It is his way of clinching the intentions of immortality which he had affirmed. Suggestive too is the thought that some of us might even be roused in this world from our statuary state into intelligent and purposive awareness. Indeed, unless we "come to life" here, is there a basis of hope that we ever shall?—*John Marvin Rast, Methodist Church, Greenwood, S. C.*

The Man Upstairs

A giant bomber slowly circled an airfield. Anxiously those on the ground watched expecting it to fall to pieces at any moment. The pilot was alone, for he had commanded the crew to jump but he stayed with the plane, for there was a thin chance that he might be able to land it. Breathlessly the crew watched from the ground as slowly the plane circled, came down, and finally taxied to a halt. Immediately the pilot was surrounded by people praising his bravery and one asked, "How did you do it?" He replied: "I talked to the man upstairs. I talked to him plenty and he brought me down."—*Herbert D. Loomis, Federated Church, West Winfield, N.Y.*

A Speaking Acquaintance

One day Voltaire went down the street with a friend when a Roman Catholic procession went by carrying the host. Voltaire lifted his hat in spite of his violent antipathy to the Catholic Church, and his friend expressed astonishment. Voltaire then said: "It is this way with me and God; I lift my hat but we never speak." There are millions of Americans who lift their hats but never speak. For them the concept of God has but little influence in everyday affairs.—*Orvis F. Jordan, Park Ridge Community Church, Park Ridge, Ill.*

Life Keeps on Relentlessly

If you ever took piano lessons as a child you will know what I mean by a metronome. Do you remember that diabolical box with the pendulum tick-tock that went relentlessly on at exactly the same rate of speed, whether you stumbled or not, whether your fingers got tired and your arms ached? No matter; on and on it went—tick-tock, tick-tock—until you wanted to scream? Well, life is like that for too many of us, too much of the time. It keeps on ticking relentlessly; and if we crack up, or get tired, or try to run away from it, or see what alcohol can do about it—there it is all the while, until we want to hide our heads under the pillow on a Sunday morning and shut the whole thing out. But the apostle Paul was right: we cannot escape life.—*Eugene N. Austin, Baptist Temple, Charleston, W. Va.*

The Faith of a Young Patriot

In 1942 an article appeared in the *Reader's Digest* which was called by one theologian "the greatest human document of the war." This article contained the final thoughts of a 22-year-old Dutch patriot. He, with three other comrades, was caught while trying to escape to England and join the Dutch forces there. They were to be executed at dawn by a nazi firing squad. Just before his execution the young soldier wrote a letter to his parents, and somehow this letter found its way to the publishers. Here are a few lines the youthful patriot wrote:

"In a little while at five o'clock it is going to happen and that is not so terrible. On the contrary, it is beautiful to be in God's strength. God has told us that he will not forsake us if only we pray to him for support. I feel so strongly my nearness to God that I am fully prepared to die. I have confessed my sins to him and have become very quiet. Therefore do not mourn, but trust in God and pray for strength. . . . Give me a firm handshake. God's will be done. . . .Greet everybody for the four of us. . . .We are courageous. Be the same. They can take only our bodies. Our souls are in God's hands . . . .May God bless you all. Have no hatred. I die without hatred. God rules everything."

This is a confession of faith from a youthful patriot who gave all that he had for his country. There was nothing more he could give, except a brief resume of the faith that held him true and unafraid to the last. Everything would be all right! And what one lad—or four lads—of another land and language felt, many youth have doubtless experienced—young men who gave their lives in the greatest cause there ever can be on earth—that people, under God, might live in freedom.—*Harry E. Philo, First Congregational Church, Durand, Mich.*

Why Hitler Failed

We are told that the great Napolean, after conquering almost the whole of Europe, put his finger on a red spot on the map indicating the British Isles and remarked, "Were it not for that red spot I would conquer the world." Hitler realized the same thing apparently; he too failed because Brittain was not defeated. This is a figure and a symbol of God's great red spot

on the map of the world: the red spot of Calvary. Sin and Satan would soon conquer all but for the cross, which stands fast. Now, while the nations in their efforts for peace ignore the cross of Christ, they fail to recognize that no peace can be had apart from the cross. They have not learned that it was upon the cross that peace was made—peace between God and man, peace between man and man—for the Lord Jesus made peace by the blood of his cross. Despite their ignorance, God is using the cross as the instrument of his eternal purposes in the world.—*William Ward Ayer, Cavary Baptist Church, New York, N.Y.*

We Are Prisoners

In the days of the Spanish inquisition, whenever the inquisitors wanted to break the spirit of a man of strong conviction and faith, they put him in a dungeon, the roof of which was a few inches lower than his height. Thus he was powerless to rise to his full height, to breathe deeply or to hold up his head. It would seem that civilized mankind today is caught in just that sort of diabolical trap. We have found the key to material abundance but we are still in a spiritual prison, unable to stand to the full stature of the manhood which God intended. The ceiling of our materialistic, uncooperative world prevents us from seeing God.—*Williston Wirt, Community Church, Chula Vista, Calif.*

The Other Road

A group of missionaries were traveling in northern China in bandit-infested territory. For some reason they decided to separate and travel two different roads. The party my friend was with suffered many hardships that made him wish time and again that he had chosen the other road and gone with the other party. He pictured to himself how much more comfortable he might have been had he done so. When his own party arrived at their destination, they learned that the other had been killed by bandits. We never know what might have happened had we chosen the untraveled roads of life's experience and we dare not regret not having taken another course. There is often death on the untraveled highway.—*Fred E. Luchs, Community Presbyterian Church, Athens, Ohio.*

No Substitute For Love

In 1939, when thousands of English children were evacuated from areas under aerial bombardment, authorities discovered that children, particularly those under five, suffered far more severe emotional disturbance when they were physically safe but removed from their parents than when they were under exceedingly great physical danger but with their parents. Taken from home they suffered loss of appetite, loss of weight, sleep disturbances, temper tantrums—even evidence of regression in intelligence. They were found to be happier and more healthy when they were with parents, even though they were under frequent bombardment. There is no substitute for the love children should get from their parents.—*Eugene L. Smith, St. Mark's Methodist Church, Brooklyn, N. Y.*

The Open Window

A woman once consulted a psychiatrist about her nerves. From his interview with her it developed that washing dishes gave her severe headaches. His prescription was very simple. He told her to go home and have a window cut over her sink. We could learn a lesson from the experience of this woman. We all need windows over our sinks.—*Williston Wirt, Community Church, Chula Vista, Calif.*

Mary Knew

Friends of ours recently sent their three-year-old daughter to church school for the first time. During the class period the teacher told the children: "We will now bow our heads and pray to our Father who is in heaven." Our friends' little Mary did not bow her head at all, and when the teacher asked her why, she replied: "I am not going to pray to my Daddy. He is not in heaven. He is home in bed."—*Eugene L. Smith, St. Mark's Methodist Church, Brooklyn, N. Y.*

Titles and Texts ☆ WHAT PULPIT READERS ARE PREACHING ABOUT

ANDREW P. BURTON, First Baptist, Rensselaer, N. Y. "The Beloved Community." Rom. 12:4-5—"For as we have many members in one body; and all members have not the same office. So we, being many, are one body in Christ and every one members one of another."

WAYNE W. WITTE, First Presbyterian, Englishtown, N. J. "The Basis of Courageous Living." II Sam. 22:23—"The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in him will I trust; he is my shield, and the horn of my salvation, and my high tower, and my refuge; thou savest me from violence."

W. H. SWARBRICK, United Lutheran, Anna, Ill. "Troubled But Not Anxious." Matt. 6:34—"Do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day's own trouble be sufficient for the day." (R.S.V.)

ELMER S. FREEMAN, New York. "The Ultimate Source of Power." Eph. 3:17—"That you, being rooted and grounded in love, may have power." (R.S.V.) "Your roots must be deep and your foundation strong." (Goodspeed.)

HARRY T. BRIDWELL, Central Church of Christ, Buffalo, N. Y. "Screening Our Tendencies." Lam. 3:40—"Let us search and try our ways, and turn again to the Lord."

WILLIAM GOLDER, Ravenswood Baptist, Chicago. "Facing Life's Inexorables." Dan. 3:17-18—"If it be so our God whom we serve is able to deliver us from the burning fiery furnace . . . but if not . . . we will not serve thy gods."

HAROLD P. MARX, Olivet Presbyterian, Evansville, Ind. "Divine Mathematics." I Pet. 1:3-7—"His divine power hath given us all things."

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